Times of As-Salah: Introduction

By Salmaan Awan on November 04, 2003 08:45:48

بسم الله الرَّحمان الرَّحيم

All praises and thanks are due to Allaah, we thank him, and seek help in Him, and we ask for His forgiveness, and we seek refuge in Him from the evil of ourselves, and from the bad deeds of our actions, and I bear witness that there is no deity worthy of worship but Allaah and that Muhammad is His slave and last Messenger.

As for what follows:

Considering the lamentable state of many Muslims regarding praying on time, it has been suggested that a small article be written clarifying the importance of this issue as well as some of its regulations. This unfortunate state of affairs is due, in most cases, either to carelessness or lack of knowledge.

And there is no way to truly explain their importance except by returning to the best of speech, the Speech of Allaah, and then the concise, beautiful speech of His Prophet Muhammad (صلى الله عليه و سلم).

Allaah says in surat Maryam:«And mention in the Book Ismaa'eel, verily he was truthful to his covenant and was a messenger, and prophet, and he used to order his family with salaah and zakaah and was pleasing to his Lord»[1].

So take note how Allaah places salaah as a lofty attribute in describing a prophet of Allaah. Then He goes on to say:«These are those whom Allaah has bestowed bounty upon from the prophets from the descendants of Adam and from those whom we saved with Nuh and from the descendants of Ibraaheem and Israa'il and from those whom we guided and selected, if the ayahs Ar-Rahmaan are recited to them then they fall prostrate and crying.»[2].

Again Allaah mentions the greatness of the prophets and connects that with their great concern and humility in salaah, in contrast to those who came later and those in our times. Allaah continues:«So they were followed by a generation that neglected the salaah and followed their desires, so they shall enter Ghayyah. »[3].

Ibn Katheer has mentioned some of the different sayings of the salaf about the meaning of this ayah in his tafseer:

Al-Awzaa'i said on the authority of Musaa bin Sulaymaan on the authority of al-Qaasim bin Mukhaymarah about His statement: "So they were followed by a generation that neglected the salaah" He said: "meaning they neglected the times and if they left it off purposefully then that would be kufr."

Also on the authority of Ibn Mas'ud that it was said to him: "Verily Allaah has mentioned salaah frequently in the Qur'aan: ﴿Those who are careless about their salaah﴾[4] and ﴿Those who are constant in their prayers﴾[5], and ﴿Those who guard their prayers﴾[6] so Ibn Mas'ud said: «Regarding their times."

And Masrooq said: "One does not guard his five prayers so he is written amongst the careless, and in missing them is destruction, and missing them is neglecting the times."

And on the authority of al-Awzaa'i on the authority of Ibraheem bin Yazeed that 'Umar bin 'Abdil 'Azeez recited the ayah and then he said: "Neglecting them is not abandoning them but rather they neglected the times."

So take heed, my brother, may Allaah have mercy on you, and know that the description of the prophets and the guided is that they guard their salaah and those that neglect performing the prayers in their proper times are to enter Ghayyaa. Ibn Katheer mentions:

'Ali ibn Abee Talhah said on the authority of Ibn 'Abbaas that "So they shall enter Ghayyaa" means loss. And Qataadah said: evil. And ibn Mas'ud said it is a valley in the hellfire that is incredibly deep with disgusting food. And Abu 'Iyyaadh said similarly.

We also find similar descriptions elsewhere in the Book of Allaah:

In Surat-ul Ma'aarij Allaah says:﴿Verily man was created impatient, if evil touches him he is in despair, and if good touches him he is stingy, except for those who pray.﴾[7].

And indeed this is the reality of salaah because Allaah has said in surat-ul 'Ankaboot that salaah prevents from sinful actions and evil.

﴿Recite (O Muhammad (صلى الله عليه و سلم)) what has been revealed to you of the Book, and perform As-Salaah. Verily, As-Salaah prevents from Al-Fahshaa' (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.) and the remembering of (you by) Allaah (in front of the angels) is greater indeed [than your remembering (praising, etc.) Allaah in prayers, etc.]. And Allaah knows what you do.﴾[8] .

So those who give importance to the prayer and strive in performing it will find that they are not stricken by urges towards this type of behavior in times of difficulty. Rather Allaah says in Surat-ul Baqarah that we should seek aid in patience and salaah.

Then Allaah mentions attributes of those who pray and of them are two:

The first attribute mentioned is ﴿Those who are constant in their prayers.»[9], and then finally He mentions ﴿And those who guard their prayers.»[10].

So Allaah has emphasized salaah greatly with these two ayahs and in them is a secret that few perceive:

The first of these descriptions, ﴿Those who are constant in their prayers.»[11], is regarding praying much and being constant. The second, ﴿And those who guard their prayers.»[12], follows this up and mentions that they should be done well. So we should not merely have quantity but quality as well. And Ibn Katheer mentions in his tafseer that this second ayah refers to guarding the times and the pillars and obligations and encouraged acts of the prayer.

Finally, Allaah mentions that these are the ones who are honored in paradise.

And in another ayah which almost the entire ummah has memorized (although they are stricken with ignorance of its meaning), Allaah says:﴿So woe unto those who pray, those who are careless about their prayer.»[13].

The tafseer of this ayah appears in Bukhaari and Muslim:

They report that the Messenger of Allaah (صلى الله عليه و سلم) said: "That is the prayer of the munaafiq, that is the prayer of the munaafiq, that is the prayer of the munaafiq, he sits till the sun becomes low, till it is between the horns of ash-Shaytaan then he stands and pecks four times, not remembering Allaah during them except a little."

So of how many of us is this hadith true about? How many times do we find ourselves praying at the end of the time or losing it altogether﴿ And how many times do we find ourselves pecking at the ground instead of taking our time in sujood﴾

It seems we have forgotten the words of Allaah when He said:﴿Guard strictly (five obligatory) As-Salawât especially the middle salaah. And stand before Allaah with obedience [and do not speak to others during the Salaah.﴾[14].

Or maybe we forgot the virtues of offering the salaah in their specified times:

It is narrated on the authority of ibn Mas'ud (??? ???? ???) that he said: "I asked the Messenger of Allaah (صلى الله عليه و سلم) which of the deeds are best?" He said: "The prayer at their times." I said:

“And then what?” He said: “Righteousness towards the parents.” I said: “And then what?” He said: “Jihaad in the way of Allaah”. And this hadith is reported by al-Bukhari and Muslim.

We should take note of how the Prophet (صلى الله عليه و سلم) has placed salaah at its times before righteousness towards the parents when Allaah has mentioned evil towards the parents directly after shirk with Him in the Qur’aan!

﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor.﴿[15]

And no Muslim is unaware of the virtue of dying in the path of Allaah.

So what then has caused us to leave the prayers from their times?

Perhaps it is the laziness and reliance on technology. Many Muslims have begun rely upon charts that are hung on every Muslim’s wall or carried in his pocket. These charts have ceased to be mere means for praying on time, but rather they have become the foremost determinant of the times for prayer?!! How strange is it that an insufficient means to an end should become the end itself?

In light of the great importance of the salaah and their timings, as well as the great carelessness and ignorance shown by the Muslims towards their timings, and with regards to the tremendous errors found in the ultimate reference point of their timings, the charts, it is necessary to clarify the proper timings for the prayers, and to mention some beneficial points related to this matter.

And we ask Allaah to facilitate its completion.

May Allaah’s peace, blessings, and salutations be upon the Prophet, and all praises and thanks are due to Allaah.

Footnotes

1. (Maryam 19:54)
2. (Maryam 19:58)
3. (Maryam 19:59)
4. (Maa'onn 107:5)
5. (Ma'aarij 70:23)
6. (Ma'aarij 70:24)
7. (Ma'aarij 70: 19-21)
8. Al-'Ankabut 29:45

9. Ma'aarij 70:23
10. Ma'aarij 70:34
11. Ma'aarij 70:23
12. Ma'aarij 70:34
13. Maa'oon 107:5
14. Al-Baqarah 2:238
15. Al-Isra 17:23

Times of As-Salah: Common Errors Regarding Prayer Times

By Salmaan Awan on January 07, 2004 04:10:15

بسم الله الرَّحمان الرَّحيم

The first issue that must be addressed before touching on others is the issue of the time sheets. This is because these time sheets are one of the greatest reasons for us failing to pray on time. Even the sincere Muslims from among us find themselves praying out of the prescribed times due to not knowing the truth behind these charts. And the reality behind them is that they are a faulty tool which has created a great problem in that people rely completely on these charts, be they right or wrong. Many Muslims seek to justify the complete reliance on these error-filled charts. So, if Allaah wills, in this article we will mention some of the common misconceptions and doubts surrounding this issue and then reply to them as necessary:

1. This is not the real horizon; we have mountains or trees in our way!

   Many times, it is argued that we are not able to be view the real sunrise or sunset because our view of the horizon is blocked by trees or mountains. And this is a false argument. It requires us to surmise that the actual horizon that we are required to wait for the sun to set behind or rise from is a hypothetical one that exists somewhere behind the actual visible horizon. And this is a strange argument as it requires us to believe that the Companions, may Allaah be pleased with them, and the generations of Muslims who followed them began fast, broke fast, and observed the Fajr and Maghrib prayers based on a sunset and sunrise that they could not be able to see. In fact, it would not be possible for anyone to be able to easily know its time for over a thousand years until we entered upon the “modern” era when timetables would inform us when the sun was rising or setting behind the “real” horizon. In fact, even today, for the one who does not have access to these “blessed” timetables, he has no way to know the “real” times for the prayers and the “real” times for starting and ending the fast.

   And as if that were not bad enough, the Messenger of Allaah, (صلى الله عليه وسلم), ordered us to hurry in breaking the fast, saying:“My Ummah will continue to be upon good as long as they hasten to break the fast.”[1]

   A task almost impossible for all except the most recent generation of Muslims due to their not possessing these “blessed” charts.

   However, the Shari’ah has come to make things easy for us, not to make them difficult as stated by al-Allaamah Siddeeq Hasan Khan[2]: “And from that which is necessary to be made known: is that Allaah, ‘Azza wa Jall, has not burdened his slaves regarding the knowledge of the times for prayer with that which causes hardship upon them or difficulty, for the religion is easy, and

the Shari'ah is forgiving and simple, rather he, (صلى الله عليه وسلم) , made for the times detectable physical signs that everyone is aware of." [3]

The Prophet, (صلى الله عليه وسلم) , has shown that it is from his Sunnah to hurry in breaking the fast as long as we think the sun has set, even though it may have merely set behind clouds which are not even connected to the earth. So what about mountains and trees?!

On the authority of 'Abdullaah bin Abi Auffa: We were in the company of the Prophet ((صلى الله عليه وسلم)) on a journey and he was observing fast and when the sun set he addressed somebody "O so and so, get up and mix saweeq with water for us" He replied "O Allaah's Messenger till it is evening?" The Prophet ((صلى الله عليه وسلم)) said, "Get down and mix saweeq with water for us." He replied, "O Allaah's Messenger! Till it is evening." The Prophet ((صلى الله عليه وسلم)) said again: "Get down and mix saweeq with water for us" He replied "It is still daytime[4] The Prophet ((صلى الله عليه وسلم)) said again: "Get down and mix saweeq with water for us." He got down and mixed saweeq for them. The Prophet ((صلى الله عليه وسلم)) drank it and then said: "When you see night falling from this side, the fasting person should break his fast."[5]

Also there is the hadith, Narrated Abu Usaamah: Hishaam bin 'Urwa said on the authority of Faatimah: Asmaa bint Abee Bakr said: "We broke our fast during the lifetime of the Prophet, (صلى الله عليه وسلم), on a cloudy day and then the sun appeared."

There is also another rational proof:

If we were to reverse the situation and we found ourselves upon a high mountain, would we resolve to break fast or pray Maghrib before the sun actually set with the logic: "If we were in the valley the sun would have set already?!!" No, of course not. We would pray when we saw the sun set. Therefore when we are in the valley we should pray when we see the sun set.

There is a clear quote from the noble Shaykh, Muhammad Naasir ad-Deen Al-Albaani, (رحمه الله) , supporting this as he said in tape no. 590 of Silsilah al-Hudaa wan-Noor:

"So the adhaan these days-in most of the lands of Islaam, is, unfortunately, I have to say, and not just in Jordan, and I have known this from investigation, in most of the lands of Islaam-the adhaan for Maghrib is given after the time it becomes due. And the reason for this is that we have abandoned adhering to and applying the Islamic rulings, and instead we have come to depend upon astronomical calculations. We depend upon the timetable.

But these timetables are based upon astronomical calculations which count the land as being a single flat plane. So they give a time for this flat plane, whereas the reality is that the land, particularly in this land of ours, varies, varying between the depression of the valleys and the elevation of the mountains. So it is not correct that a single time be given which covers the shore, the planes and the mountains. No, each part of the land has its own time. So therefore whoever is able in his place of residence, in his city or his village, to see the sun set with his own eye then whatever time it sets at then that is the hastening that we have been commanded with in his, (صلى الله عليه وسلم), saying which we just mentioned, "My Ummah will continue to be upon good as long as they hasten to break the fast." So the Prophet (صلى الله عليه وسلم), was careful to implement this Sunnah by teaching it and putting it into practice."

2. We don't know for sure that the time has come in until the chart says so!

Ignorance has become widespread until these most basic of signs that the Messenger of Allaah, sallallaahu alayhi wa sallam, taught us for identifying the times of prayer have become unknown to the vast majority of Muslims. So we find the people not knowing when to really begin their prayers nor when their times end. Nor do they know when the time for fasting begins and ends. So you will find them that most of them begin their fasts early and break their fasts late "just in case;" both of which happen to be reprehensible innovations the Prophet, (صلى الله عليه وسلم), warned us from falling into.

And one of the effects of this ignorance that has befallen the Muslim ummah regarding the appropriate prayer times is that we have begun relying on the timetables because we feel that they are precise and accurate and thus reliable. But the charts themselves are not exact. Is it not clear to anyone who looks at them that they are mere approximations. Can it not be seen that seconds are never placed on the chart? Is it feasible that the sun sets exactly upon the minute every day? And are we also to assume that all of the clocks in the world are synchronized exactly to "real" time? Yet some people will use their clocks in conjunction with these timetables as if they are precise to the very second!

And we have been commanded to act upon our best judgment and estimation in regards to these different times:

Narrated 'Abdullaah bin 'Umar: Allaah's Messenger (صلى الله عليه وسلم) mentioned Ramadhaan and said: "Do not begin fasting unless you see the crescent moon, and do not give up fasting till you see the crescent moon, but if the sky is overcast and you can't see the moon, then act on estimation." [6]

Furthermore we are supposed to follow the Qur'aan and the Sunnah, not some calculations which were not known to the Prophet ((صلى الله عليه وسلم)) or the companions. In fact we have been told contrary to this as the Prophet (صلى الله عليه وسلم) has said in the hadith:

Narrated ibn ‘Umar: The Prophet (صلى الله عليه وسلم) said, “We are an illiterate nation; we neither write, nor know accounts. The month is like this and this, i.e. Sometimes of 29 days and sometimes of 30 days.” [7]

So why is it that so many of us who insist on beginning and ending the months based upon the sightings of the moon neglect to rely upon the Shari’ah’s determinations for the times of prayer.

And we have been told by Allaah in the Qur’aan:«It is He Who made the sun a lamp and the moon as a light and measured out its (their) stages, that you might know the number of years and the reckoning. Allaah did not create this but in truth. He explains the Ayaat in detail for people who have knowledge.»[8]

And ibn Katheer comments: “So by the sun, the days are known and by the changing of the moon the months and years are known”

Furthermore we have been ordered in the Qur’aan:«…and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall... »[9]

Take note of whom this verse addresses. It is not addressed to the trees or hills and mountains behind which we are supposed to believe that the “real” Fajr takes place. Can anyone claim that the Companions understood this verse to mean that they were to calculate when the white thread and black thread of Fajr should become visible based upon their altitude and assuming that there were no trees or hills present to obstruct their view of the “real” horizon.

So whenever Fajr is distinguishable to us is when we should pray and begin our fast.

3. This is how it is done in the Muslim countries!

This is the weakest of them all because we are all aware of the state of the Ummah and its lack of concern for the religion in this day and age. In fact most people are not even praying much less praying on time. So how can we place the actions of these types of Muslims before those of the Prophet, (صلى الله عليه وسلم), and his Companions?

And many scholars are speaking out against these charts on behalf of those who are ignorant. Shaykh Al-Albaani (ÑÍãå Çááå) said [10]:

“And in it is an important clarification of the obligation of performing the salaah after the rise of the true Fajr; and in this is, the mu’adh-dhins of many lands, amongst them ‘Ammaan, have

failed. For the single Adhaan given there (in 'Ammaan) is completed before Fajr by almost half of an hour, based upon the astronomical charts, and this is a mistake which is affirmed by the true reality of affairs! And it is like this in many of the other lands like Damascus and Algeria and Morocco and Kuwait and Madinah and Ta'if. And Allaah is the One from whom help is sought."

In fact, on some days, our charts here in Mobile, Alabama show the Fajr prayer entering as much as 40 minutes before its actual time!

And he said [11]:

"I say: and this is a lost Sunnah in the lands of ash-Shaam, and from them is 'Ammaan, for my house is on the Mountain of Hamlaan from amongst its ('Ammaan's) mountains, and I see with my two eyes the rising of the sun and its setting, and I hear them give Adhaan for Maghrib after the setting of the sun by about ten minutes, while its known that the sun sets for those who are in the middle of 'Ammaan and in its valleys before it sets for me! And in contrast they give the Adhaan for the Fajr prayer before its time enters by about half of an hour. So verily to Allaah we belong and to Him shall we return."

Now that it is established that we have to pray and fast using the gauges that Allaah has ordained for us, the next study will discuss determining the prayer times based upon the indicators given to us by the Noble Shari'ah, if Allaah wills.

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1. Al-Bukhaari
2. Ar-Rawdhah an-Nadiyyah
3. At-Ta'leeqaat ar-Radhiyyah vol. 1 p. 231
4. Saheeh al-Bukhaari
5. Saheeh al-Bukhaari
6. Saheeh al-Bukhaari
7. Saheeh al-Bukhaari
8. Yunus 10:5
9. Al-Baqarah 2:187
10. 693 As-Saheeha
11. 2245 in as-Saheehah

Times of As-Salah: Time of Salat Al- Fajr

By Salmaan Awan on November 08, 2003

بسم الله الرَّحمان الرَّحيم

We will begin our discussion of the salaah with Fajr as it is the first prayer of the day and it is the most troublesome.

In keeping with the methodology that has been set out in the introduction to this work, we will begin by mentioning the different verses that are related to each of the different times and then mention the different hadeeths and finally end by explaining any points that are necessary.

Allaah, the Exalted says in the Qur'aan: « And eat and drink until the white thread of Fajr is distinguishable to you from the black thread. » [al-Baqarah (2):187]

And, this is a beautiful, clear explanation of how to identify Fajr as we will see later from the words of Siddeeq Hasan Khan. And we have mentioned previously that it is a proof against those who disregard the actual viewing of the sky and rely on the time charts. And to Allaah do we complain.

And all of the times for prayer have been mentioned in two major hadeeths which I will quote from, when relevant, for each prayer time. The first hadeeth is narrated on the authority of Jaabir ibn 'Abdullaah:

The Prophet (صلى الله عليه و سلم) was approached by Jibreel (A) and he said to him: Stand and pray, so he prayed Thuhr when the sun had shifted from its zenith...then he came to him at Fajr and he said: stand and pray, so he prayed Fajr when Fajr had shown its light, or he said: Fajr was clear...then he came when it had become very bright (Isfaar) and he said: stand and pray, so he prayed Fajr, then he said: what is between these two times is the time." [and at-Tirmidhi quoted al-Bukhaari as saying: The most authentic thing regarding the times is the hadeeth of Jaabir.]

Only the parts of the hadeeth relevant to the Fajr prayer have been cited for the sake of brevity.

Also, in another hadeeth, he said: "the time for Salaat as-Subh (meaning Fajr) is from the appearance of Fajr till as long as the sun does not rise." [Muslim]

So it is clear from these hadeeths that the time for Fajr is from its appearance until the rising of the sun. However the appearance of Fajr is something that needs explanation. Siddeeq Hasan Khan said in ar-Rawdhah an-Nadiyyah in the chapter regarding prayer times under the title, The clarification of the beginning of the time for Fajr and its end:[1]

(And the beginning of the time for Fajr is when Fajr appears) meaning: the appearance of the out-spread light, and he (صلى الله عليه و سلم) has clarified it with the most beneficial of clarifications, as he

said to them: “It appears horizontally in the distance” and “It is not that which spreads its whiteness like the tail of the fox,” and this is something which the eyes can behold, and the Exalted said: “And eat and drink until the white thread of Fajr is distinguishable to you from the black thread.” So the wording came upon the grammatical pattern of at-Tafa’’ul to show that it is not sufficient unless it is made absolutely clear, meaning: it becomes clear to you little by little until it is absolutely clear; so its clarification and manifestation is not complete except after its complete appearance, because it appears-first-with the beginning of light, then the tail of the fox which is the false Fajr, then the light of morning is made clear, whose manifestation, due to its strength, is the break of day...

And he has clarified the situation well, may Allaah bless him. So therefore we must wait until we see the light of morning which is usually red and has horizontal light, as the Prophet (صلى الله عليه و سلم) mentioned, and fills the streets with light. And this is contrary to the vertical column of white light that he (صلى الله عليه و سلم) informed us of, describing it as the tail of a fox. So take note.

And since al-Allaamah Siddeeq Hasan Khan has mentioned the false Fajr and the true Fajr it is worth mentioning that it has been mentioned in the Sunnah that there are two Fajrs. Al-Albaani says in as-Saheehah (no. 693):

On the authority of ibn ‘Abbaas (رضي الله عنه) that the Messenger of Allaah (صلى الله عليه و سلم) said:‘Fajr is two Fajrs: a Fajr which makes food haraam, and makes prayer halaal, and a Fajr that makes prayer haraam and makes food halaal’

Saheeh

And from the fiqh of the hadeeth:
Ibn Khuzaymah said: ‘and in this narration is a proof that the obligatory prayer is not allowed to be performed before the entrance of its time.”

He said (meaning ibn Khuzaymah):
“A Fajr which makes food haraam”: he intends the fasting person. “And makes prayer halaal”: he intends the prayer of as-subh (meaning Fajr). “And a Fajr that makes prayer haraam” he intends the prayer of as-subh; when the first Fajr appears it is not halaal to pray as-subh in that time; because the first Fajr is during the night, and he does not mean that it is not allowed to make voluntary prayer after the first Fajr. And his statment: ‘And makes food halaal”: he intends the fasting person.”

I say: and from the chapter headings of al-Bayhaqi for this hadeeth is his statment: “Chapter regarding repeating the Salaah for the one who begins praying before the appearance of the second Fajr.”

And in this is an important clarification regarding the obligation to perform the prayer after the

appearance of the true Fajr...

Furthermore, Shaykh al-Albaani, may Allaah have mercy on him mentioned in As-Saheehah no. (2031):

On the authority of Talaq bin ‘Ali (رضي الله عنه) that the Prophet (صلى الله عليه و سلم) said “Eat and drink, and do not be rushed by the rising out-spread (light), so eat and drink until the red is made clear to you.”

Hasan

Benefit:

And know that there is no contradiction between his (صلى الله عليه و سلم) description of the light of the true fajr as “red” and the description of it by the Exalted in His statement: “The white thread...” Because the meaning, and Allaah Knows best, is the white which is mixed with red, or sometimes its white, and sometimes its red, as this differs with the differing of the months and horizons.

And I have seen this myself many times from my home in “Jabal Hamlaan” in the south east of Jordan and it allowed me to be sure of the correctness of what some of those who have ghayrah for the correctness of the Muslims’ worship have mentioned: that the adhaan for fajr in some of the Arab countries is given before the true fajr by a period of time that is between 20 to 30 minutes, meaning even the false fajr! And many times I’ve heard the iqaamah for the fajr prayer from some of the masjids at the rising of the true fajr, and they give the adhaan before it by about half an hour, and due to this they have prayed the sunnah for fajr before its time, and they hurry the perfomance of the obligatory before its time as well during the month of Ramadhaan as I have heard from the radio as I was eating suhoor in the previous Ramadhaan (1406). And in this is a constriction for the people to make them hurry in refraining from eating, as well as opening up the fajr prayer to the possibility of it being null and void. And this is for no reason other than their relying upon the astronomical charts, and their rejection of the legislated time: “And eat and drink until the white thread of fajr becomes distinct from the black thread,” “so eat and drink until the red is made clear to you,” and this is my reminder, for the reminder benefits the believers.

Furthermore two Adhaans for Fajr have been mentioned in the Sunnah. Al-Albaani has discussed these two Adhaans in Tamaam al-Minnah (p. 147):
“I say: the tathweeb (saying as-salaatu khayrun min an-nawm) is only legislated for the first Adhaan for as-Subh, which is before the entrance of the time by about a quarter of an hour, due to the hadeeth of ibn ‘Umar (رضي الله عنه) in which he said: “There was, in the first Adhaan, after al-Falaah: as-salaatu khayrun min an-nawm two times.” It is reported by al-Bayhaqi (1/423), and also at-Tahaawi in “Sharh al-Ma’aani” (1/82), and its isnaad is hasan as al-Haafidh has said.

And the hadeeth of Abu Mahthoorah is general, and it could go for both of the Adhaans, but the second Adhaan is not intended, because it is restricted in another narration with the wording: "And when you give the adhaan in the beginning of as-subh then say: "as-Salaatu khayrun min an-nawm, as-salaatu khayrun min an-nawm." It is reported by Abu Dawood and an-Nasaa'i and at-Tahaawi and others, and its Takhreej can be found in "Saheeh Abee Dawood" (510-516), so his hadeeth is in agreement with the hadeeth of ibn 'Umar and for this reason as-Sana'aani said in "Subul as-Salaam" (1/167-168) after the wording of an-Nasaa'i:

"And in this is a restriction for what the narrators have made general. Ibn Raslaan said: and ibn Khuzaymah has said this narration is Saheeh. He said: so the legislation of at-Tathweeb is only in the first Adhaan for Fajr; because it is to wake up the sleeping person, and as for the second, then it is to make known the entrance of the time, and to call to prayer. Which is taken from Takhreej az-Zarkashi li Ahaadeeth ar-Rifaa'i. And there is similar to this in Sunan al-Bayhaqi al-Kubraa on the authority of Abu Mahthoorah: that he used to make tathweeb in the first adhaan of as-subh due to his (صلى الله عليه و سلم) order.

I say: and because of this then as-salaatu khayrun min an-nawm is not from the words of the adhaan which was legislated to call to prayer and to inform of the entrance of the time, rather it is from the words that were legislated to wake up the sleeping person, and it is like the words of tasbeeh which the people of these latter times do as a habit instead of the first adhaan."

I say: (meaning al-Albaani) the discussion regarding this issue was only extended because of the actions that continue to occur from many of the Mu'adh-dhins in the Islaamic lands in opposition to the Sunnah firstly, and due to the few who clarify this from the authors, secondly, for most of them - and amongst them is as-Sayyid Saabiq - suffice with a general statement about it, and they do not clarify that it is for the first Adhaan of Fajr as has been mentioned clearly in these authentic hadeeths, and this is in contrast to the clarification which has preceded from ibn Raslaan and as-Sana'aani may Allaah reward them.

And he mentioned on page 148:

And there is another sunnah which makes this matter easier, and it is that the mu'adh-dhin for the first adhaan be different than the mu'adh-dhin for the second adhaan as is in the hadeeth of ibn 'Umar which the author mentioned, and it is reported by the two Shaykhs (meaning Bukhaari and Muslim), and it has witnessing narrations for its meaning, I have referenced them in Al-Irwaa' (219), and it is a forgotten sunnah as well, so may there be good for the one whom Allaah Tabaarak wa Ta'aala grants success in reviving it.

And may we be of those who revive it!!

Another issue is how soon after the appearance of the true Fajr one should pray. The following are some of the hadeeths that have clarified this matter:

In the hadeeth of Abu Barazah al-Aslami (رضي الله عنه):
"and he used to depart from the morning prayer when a man would know the one sitting next to him, and he would read 60 to 100 ayaat (in the Fajr prayer)." [al-Bukhaari and Muslim]

And the hadeeth of Qataadah on the authority of Anas (رضي الله عنه) who said: "The Prophet (صلى الله عليه و سلم) and Zayd bin Thaabit took the suhoor together and after finishing the meal, the Prophet (صلى الله عليه و سلم) stood up for prayer." I asked Anas, "How long was the interval between finishing their suhoor and starting the prayer?" He replied, "The interval betweeen the two was just sufficient to recite fifty ayaat." [al-Bukhaari no. 576]

Also the hadeeth of Jaabi which states: "And al-Fajr, he (صلى الله عليه و سلم) used to pray it in al-ghalas"

Bin Baaz has said, "al-ghalas is the clear Fajr by which the darkness from the last of the night disappears." [2]

And in as-Saheehah no. 1115, al-Albaani brings more hadeeths in clarification of this:

On the authority of Anas bin Maalik (رضي الله عنه) that he said:

The Prophet (صلى الله عليه و سلم) was asked about the time for the morning prayer? So he prayed upon the appearance of Fajr, then he (prayed) when it was very bright (isfaar) after that, then he said: "where is the one who asked about the time for the morning prayer?"

"What is between these two is the time."

Saheeh

Benefit:

And the hadeeth is a proof for those who say that the most virtuous time for the Fajr prayer is ghalas, and the Messenger (صلى الله عليه و سلم) continued upon this his entire life as is affirmed in the authentic hadeeths, and it is only liked to leave from it when it is very bright (isfaar), and it is the meaning of his statement (صلى الله عليه و سلم)): "Make isfaar with Fajr (i.e. wait till it is bright), for it is greater in reward." And it is a saheeh hadeeth which was reported by al-Bazzaar and others on the authority of

Anas, and ‘Aasim bin ‘Umar bin Qataadah on the authority of his grandfather, and it is in the “Sunan” and other than them from the hadeeth of Raafi’ bin Khadeej, and it is referenced in al-Mishkaah (no. 614) and al-Irwaa’ (no. 258)...”

Bin Baaz says about this hadeeth: “What is intended is don’t hurry, wait till subh is made clear such that there is no doubt about the prayer.” [3]

And in Jaami’ at-Tirmidhi, at-Tirmidhi states after the hadeeth: “And ash-Shaafi’i and Ahmad said that Isfaar is when Fajr becomes clear and there is no doubt about it and they do not say that the meaning of Isfaar is delaying the prayer.”

However after this understanding of the hadeeth al-Mubaarakpuri mentions in Tuhfah al-Ahwadhi (1/145):

“It has some defect in it: ibn al-Hamaam said: giving isfaar the meaning: ‘being certain of Fajr such that there is no doubt in its appearance’, is nothing because as long as it is not clear there can be no verdict for the correctness of the prayer not to mention that it be rewarded...”

And he said: “If you say: this combining (of the hadeeths) is refuted by the hadeeth of ‘Aishah because in it is that the women would go to their homes when they finsihed the prayer and they would not know anyone from the ghalas and it is reported by the Jama’ah (all of the six books) and with Bukhaari ‘they did not know each other’, I say: yes, but it isn’t possible that it be said that this was only sometimes? And this is proved by the hadeeth of Abu Barazah because in it is that he would depart from the morning prayer when a man would know the one sitting next to him and that he would read 60 to 100 verses and it is reported by al-bukhaari.”

He aslo quotes ibnul Qayyim from I’laam al-Muwaqqi’een as does Siddeeq Hasan Khan following the previous quote from him:

“Indeed the Prophet (صلى الله عليه و سلم) used to recite 60 verses or up to 100, then he would end the prayer and the women would not know each other from the ghalas and his prayer was in ghalas until Allaah, the Exalted, took him, and he made isfaar for it once, and between his suhoor and his prayer was the length of 50 ayaat, so refer this to the generality of the hadeeth of Raafi’ bin Khadeej: “Make isfaar with Fajr, for it is greater in reward,” and this-after its being affirmed as authentic-only means: make isfaar by staying in the prayer (till it is bright), not by beginning then, so he enters during the ghalas and exits during the Isfaar, as the Messenger of Allaah (صلى الله عليه و سلم) used to do, so his saying is in accordance to his action and there is no contradiction, and how can it be that while

continuing upon an action, the greater reward is actually in its opposite?!"

And finally there is the issue of when to end the Suhoor. In fact, we have even been allowed food and drink even during the Adhaan, to say nothing of the time leading all the way up to it! Al-Albaani mentions the related hadeeth in Silsilah al-Hudaa wan-Noor (no. 590):

"If one of you hears the call to Prayer and the vessel is in the hand of one of you, then let him not put it down until he fulfils his need from it." And this hadeeth is in Abu Dawood and is graded authentic by al-Albaani.

He also goes on to mention: "that the Prophet (صلى الله عليه و سلم) said: 'Let not the Adhaan of Bilaal deceive you' meaning, the first Adhaan, 'because he gives the adhaan in order to awaken the person who is sleeping and so that the person who wishes to eat the pre-dawn meal can do so. So eat and drink until Ibn Umm Maktoom gives the Adhaan.'"

After this he clarifies that ibn Umm Maktoom was a blind man in the hadeeth and since he was blind he actually gave adhaan after someone had told him that Fajr had come in!!

So ponder the ease found in the Sunnah and do not go to extremes!

And ibn Hajr mentions this issue in al-Fath (4/199):
"One of the reprehensible innovations which have appeared in this time is to make the secondary adhaan about a third of an hour before Fajr in Ramadhaan, and the extinguishing of lights which is used as a sign indicating the forbiddance of eating and drinking for one intending to fast, claiming that what he has innovated is a precautionary measure to protect his worship-something not known except by few individuals. This has lead them to the stage, where they do not give adhaan until four minutes or so after the actual sunset, to make sure of the time as they claim. So they delay breaking the fast and take suhoor early and act in contradiction to the Sunnah, therefore there is little good found in them and much evil, and Allaah's aid is sought."

For more information about the issue of fasting and that which is related to its timings then see the book by Shaykh Musa Nasr: "Ramadhaan with the Prophet (صلى الله عليه و سلم))" which is translated by Abu Khaliyl and sold by DKH.

Insha Allaah the next article will be about Thuhr.

Walhamdulilaah wassalaat was salaam 'alaa Rasool Allaah.

Footnotes

1. At-Ta’leeqaat ar-Radhiyyah ‘Alaa ar-Rawdhah an-Nadiyyah, vol. 1, p. 290.
2. Shuroot as-Salaah by Sa’eed bin ‘Ali bin Wahaf al-Qahtaani, p.30.
3. Shuroot as-Salaah p.31

No comments were found.

Times of As-Salah: Time of Salat uth-Thuhur wa Salat ul-'Asr

[Fiqh] By Salmaan Awan on November 08, 2003 04:47:45

بسم الله الرَّحمان الرَّحيم

This article, is a discussion of Thuhr and `Asr and,in accordance with the previous articles, it will begin with the related verses: « Establish the prayer at the dulook of the sun until the darkness of night, and the recitation of fajr, indeed the recitation of fajr is ever witnessed. » [al-Israa:78]

Ibn Katheer has mentioned in his tafseer about this ayah:
Hushaym has reported on the authority of Mugheerah on the authority of ash-Sha'bi on the authority of ibn `Abbaas that he said: its dulook: is its shifting from the zenith. And it is reported by Naafi' on the authority of ibn `Umar. And Maalik reported it in his tafseer on the authority of az-Zuhri on the authority of ibn `Umar. And Abu Barazah al-Aslami and Mujaahid said the same. And al-Hasan, adh-Dhahak, Ja'far al-Baaqir, and Qataadah also say this. And from that which supports this is what is reported by ibn Jareer on the authority of Jaabir bin 'Abdullaah that he said: I sent an invitation to the Messenger of Allaah (صلى الله عليه و سلم) and whoever wished from his companions, so they ate with me then they left upon the sun's shifting from its zenith. So the Prophet (صلى الله عليه و سلم) departed and said: "Depart Oh Abu Bakr! Because this is the dulook of the sun." [1]

And of course the Prophet (صلى الله عليه و سلم) has informed us in the noble hadeeths about the exact time for this prayer.

In the hadeeth in which Jibreel (عليه السلام) led the Prophet (صلى الله عليه و سلم) in prayer we find the following description:

The Prophet (صلى الله عليه و سلم) was approached by Jibreel (عليه السلام) and he said to him: Stand and pray, so he prayed Thuhr when the sun had shifted from its zenith...then he came to him the next day at Thuhr and said: stand and pray, so he prayed Thuhr when the shadow of a thing was its length"

And in another hadeeth on the authority of Abdullaah bin 'Amr, the Prophet (صلى الله عليه و سلم) said: "The time for Thuhr is from when the sun shifts from its zenith, and the shadow of a man is equal to his length, as long as the time for 'Asr doesn't come in. [Muslim (612)]

This is quite clear walhamdulilaah. However there is some confusion that may arise when determining the actual time of the sun's zenith. This is due to the range of difference in the lengths of shadows in the different places around the world.

Al-Mubaarakpuri has a comment in Vol. 1 on page 140 of his sharh of at-Tirmidhi, 'Tuhfah al-Awadhi', beneath the hadeeth of ibn `Abbaas which states: "Jibreel led me in prayer twice at the House (the Ka'bah), so he prayed Thuhr the first time when the shadow (al-Mubaarakpuri says: which

is the length of the shadow after the zenith) was likened to a sandal strap".

Al-Mubaarakpuri says: "In a narration from Abu Dawood (the wording is) "when the sun had shifted from the zenith and it was the length of a sandal strap" ibn al-Atheer said: "Its length here is not meant as a limitation but rather the sun's zenith is not made clear except by the shortest shadow that can be seen, and at that time, in Makkah, it was this length, and the shadow will differ as the times and places differ, and this is only seen in the different countries like Makkah in which the shadow is small, so when the days are the longest, and the sun is above the Ka'bah, no shadow is seen to its sides. So every country that is close to the equator will have smaller shadows and the further they are from it to the north, the longer the shadows will be."

The description of this is also mentioned in al-Mughni in volume 2 on page 10:
"So whoever seeks to see this (meaning: the suns shifting from the zenith) then he should measure the shadow of someone, then wait a bit, then measure it again. So if he sees that it is smaller than the first, then the sun has not shifted, and if it has increased or at least it hasn't decreased then the sun has shifted."

And on page 12:
"And comming to know about this (meaning: the end of the time for Thuhr) is by finding the length [of the shadows] upon which the sun shifted from the zenith, then by looking to what is additional to that, so if it has reached the length of the person then the time for Thuhr is over."

So depending on the seasons and the locations we will see the sun's zenith from different perspectives. For example, here in Mobile, Alabama, during the winter, we see the sun towards the south and therefore the sun does not pass over our heads at the time of its zenith. So we look at the shadows and determine the time in which they are at the shortest length, which is about the size of the thing we are taking the shadow of. Then we measure it again to find `Asr by adding the length of thing, we are taking the shadow of, to the length of its original shadow, at the time of the sun's zenith. So `Asr comes in roughly whenever the shadow of something is twice its size.

There is a beneficial issue related to Thuhr that deserves mention here and that is delaying the prayer due to extreme heat. Bukhaari has mentioned in his chapter headings: "Chapter: Waiting to cool off for Thuhr during extreme heat" and another with the wording: "Chapter: Waiting to cool off for Thuhr during traveling."

One of the hadeeths from the former chapter is on the authority of ibn `Umar that the Messenger of Allaah (صلى الله عليه و سلم) said: "If it is very hot, then offer the Thuhr prayer when it becomes a bit cooler, as the severity of the heat is from the raging of the Hell-fire."[Bukhaari (533)]

So once it is known that the Prophet (صلى الله عليه و سلم) delayed Thuhr as a mercy due to the heat, then the following hadeeth is understood without difficulty: In the hadeeth of Abu Barazah he mentioned that the Prophet (صلى الله عليه و سلم) "Used to offer the Thuhr prayer as soon as the sun declined..." [Bukhaari (541)]

And it is also reconciled with the hadeeth: "Prayer is in the beginning of its time." [at-Tirmidhi (170)

and its like is in Bukhaari and Muslim]

So the best time for Thuhr is as soon as it comes in, unless there is extreme heat, in which case it is best to delay it. And this has nothing to do with whether or not someone is praying alone or in a group or any of the other issues brought up by the different scholars of fiqh. Rather the intent behind delaying the prayer is a mercy and it is preferred. And a discussion similar to this is found in "as-Saheehah" under hadeeth number (949).

The next prayer after Thuhr is `Asr.

Allaah the Exalted has said: « And glorify the praises of your Lord before the sun's rise and before its setting. » [50: 39]

And the explaination of this verse is in the hadeeth narrated on the authority of Jareer that he said that the Prophet (صلى الله عليه و سلم) said: "...so if you can avoid missing the prayer before the sunrise and the prayer before its sunset then do so, then he recited the statement of Allaah: « And glorify the praises of your Lord before the sun's rise and before its setting. »" [Bukhaari (554)]

So this is from the virtues of the `Asr prayer because it is singled out here, in this hadeeth, from the other prayers. Similarly it is singled out as a means for incurring a weighty punishment for the one who misses it.

On the authority of Ibn `Umar that the Messenger of Allaah (صلى الله عليه و سلم) said: "Whoever misses the `Asr prayer, it is as if he lost his family and property." [Bukhaar (552)]

And on the authority of Abu Maleeh that he said: we were with Buraydah in a battle on a cloudy day and he said: "Offer the `Asr prayer early because the Prophet (صلى الله عليه و سلم) said: "Whoever omits the `Asr prayer then all of his good deeds will be lost." [Bukhaari (553)]

And now we will see the hadeeths which clarify the time for `Asr so that we may be of those who attain the reward of praying it on time and avoid the punishment for missing it.

In the hadeeth of Jaabir (رضي الله عنه), in which Jibreel (عليه السلام) prayed with the Prophet (صلى الله عليه و سلم), the time for `Asr is clearly defined for us: "...then he came to him at `Asr and said: stand and pray, so he prayed `Asr when the shadow of everything was like unto it....then he came to him at `Asr (of the next day) and said: stand and pray, so he prayed `Asr when the shadow of everything was twice its size..." [graded Saheeh by al-Albaani in Irwaa' (250)]

Furthermore, another hadeeth has come regarding this which explains that the time is actually broader than this:
It has been reported on the authority of `Abdullaah bin `Amr that "The time for `Asr is as long as the sun does not redden." [Muslim (612)]

And there is no contradiction here becuase the statement of the Prophet (صلى الله عليه و سلم) in the hadeeth of Jaabir: "what is between these two times is the time," does not negate that the time could be

longer and actually extend until the reddening of the sun as is in this hadeeth.

And yet despite this clarity, scholars have differed over the issue of the time for `Asr. Therefore, for maximum benefit, we will mention some of the argument and explain the truth of the matter.

First, an important point must be stated: the correct way to understand the hadeeths for any matter of the religion is to take them upon their apparent meanings, refer them to other hadeeths, and try to resolve any conflicts in such a way that the greatest possible number of hadeeths are acted upon.

Keeping this in mind, the first hadeeth related to this issue is in Saheeh Bukhaari no. (549):
Abu Umaamah said: We offered the Thuhr prayer with `Umar bin `Abdul `Azeez and then went to Anas bin Maalik and found him offering the `Asr prayer. I asked him, "O uncle! Which prayer have you offered?" He said, "The `Asr prayer, and this is the likeness of the prayer of the Messenger of Allaah (صلى الله عليه و سلم) which we used to offer with him."

And the following hadeeth is on the authority of Anas bin Maalik that:
"Allaah's Messenger (صلى الله عليه و سلم) used to offer the `Asr prayer at a time when the sun was still hot and high, and if a person went to al-'Awaali, he would reach ther when the sun was still high. And some of the `Awaali were about four miles or so from the town."

So it is clear that the Prophet (صلى الله عليه و سلم) used to hurry the `Asr prayer. And strikingly, the other side of the argument has no authentic hadeeth to the contrary. Nothing what so ever! Except for one hadeeth about the Jews and Christians reported in Saheeh al-Bukhaari no. (557):
It is narrated by Saalim bin `Abdullaah that he said: my father said: I heard Allaahs Messenger (صلى الله عليه و سلم) saying, "The period of your stay as compared to the previous nations is like the period equal to the time between the `Asr prayer and sunset. The people of the Torah were given the Torah and they acted upon it till midday, then they were exhausted and were given one Qiraat each. And then the people of the Gospel were given the Gospel and they acted upon it till the `Asr prayer, then they were exhausted and were given one Qiraat each. And then we were given the Qur'aan and we acted upon it till sunset and we were given two Qiraat each. On that the people of both the Scriptures said: `O our Lord! You have given them two Qiraat and given us one Qiraat, though we have worked more than they. Allaah said: `Have I usurped some of your rights?' They said `No' Allaah said: `that is my Blessing I bestow upon whomsoever I wish.'"

They argue that the time of the Muslims must be shorter due to the context of the hadeeth and therefore the `Asr prayer must be delayed in order for the hadeeth to make sense. This is because they argue that the time from Thuhr till `Asr would be equal to the time between `Asr and Maghrib.

However, this arguement is false due to many reasons which were elaborated upon by Shaykh Mubaarakpuri in Tuhfah al-Ahwathi in Vol. 1 p. 150. And we will mention some of them and some of our own as follows:

1. The clear texts take precedence over this hadeeth because they are more specific and they show that hurrying `Asr was an action that he (صلى الله عليه و سلم) remained upon as well as his

companions after him.

2. The intent of the hadeeth is to make an analogy and an analogy doesn't have to be exact from every angle or esle it wouldn't be an analogy because it would be the exact situation!!
3. The reality is that the time between Thuhr and `Asr is longer than the time between `Asr and Mughrib!
4. The time of the Muslims could be seen as smaller in comparison to the combined time of the Jews and Christians.
5. The mid-day mentioned in the hadeeth could mean the middle of the day according to the shar'iah. (which means from the beginning of fajr to the setting of the sun)
6. The hadeeth mentions that they were more in actions, but it doesn't say that they were more necessarily because of the time that they remained working. If we look to the example of the jews we see that they had very little actions because they are characterized by rejecting knowledge after it came to them and they are categorized by falling short. However, even though they worked little, they worked longer. So by virtue of this they worked more than us. As for the Christians, then they are the opposite. They acted without knowledge and were of the misguided. So they are characterized by extremism and monasticism. Therefore, despite their working as long as we did (as the upholders of the other opinion wish for us to believe), they still worked harder and hence they worked more.

So this argument is easily defeated. Walhamdulilaah.

At this point in the discussion another matter should be mentioned about the end of the time for Asr.

It is reported on the authority of Abu Hurayrah that the Prophet (صلى الله عليه و سلم) said: "Whoever catches a rak'ah before the rising of the sun, then he has caught the morning prayer, and whoever catches a rak'ah from `Asr before the setting of the sun, then he has caught `Asr."(this is an agreed upon hadeeth)

Al-Albaani brought a similar hadeeth in "as-Saheehah" no. 66:

On the authority of Abu Hurayrah that he said: the Messenger of Allaah (صلى الله عليه و سلم) said:"If one of you catches the first sujood from the `Asr prayer before the sun sets, then he should complete his prayer, and if he catches the first sujood from the morning prayer before the sun rises, then he should complete his prayer."

Saheeh

From the benefits of the hadeeth:

And it is clear that the hadeeth gives us some important benefits:

The first: is the falsity of the statement of some of the madh-habs that whomever the sun rises upon while he is in the second raka'ah of the Fajr prayer, then his prayer is null! And they said similarly about the one upon whom the sun set while he was in the last rak'ah of the `Asr prayer! And this madh-hab is clearly false, because it is in contradiction to the text of the hadeeth, as Imaam an-

Nawawi has clarified as well as others.

And it is not persmissable to contradict this hadeeth with the hadeeths which prohibit prayer during the time in the east and the one in the west; because they are general, and this is specific, and the specific takes precedence over the general, as is affirmed in `Ilm al-Usool.

And from the oddities is the stubborn partisanship towards a madh-hab in opposition to this hadeeth, because some of them try to establish evidence for their madh-hab, regarding a particular issue, using it, then they oppose it in this issue which we are discussing! And it makes problems for them in other issues because of this! So unto Allaah is the complaint about what this stubborn partisanship has led its people to from opposition to the authentic Sunnah!

And az-Zayla'i said in "Nusub ar-Rayyah" (1/229) after quoting this hadeeth of Abu Hurayrah and others with its meaning:

"These hadeeths also present a conflict for our madh-hab regarding the statement of nullification of the morning prayer if the sun comes up during it, and the author has used it has evidence that the end of the time for `Asr is as long as the sun does not set"!!

So O Stubborn Partisan! Is the conflict that the hadeeth opposes your madh-hab?! Or is the opposite the case?!

The second: A rebuttle to those who say that catching the prayer is merely by catching any part from the many parts of the prayer, even if it's just the takbeer al-ihraam, and that is contrary to the apparentness of the hadeeth....(Translator: some of the shaykhs words have been left out for brevity)

The third: And know that the hadeeth is only about the one who intentionally delayed the prayer until this constricted time, and he is a sinner for this because of delaying it-even if he catches the prayer-due to his (صلى الله عليه و سلم) statement:

"That is the prayer of the munaafiq, he sits awaiting the sun, until it is between the two horns of shaytaan; then he stands and pecks four times; not remembering Allaah in them except a little."

It is reported by Muslim (2/110) and other than him from the hadeeth of Anas (رضي الله عنه), and it is cross-referenced in (Saheeh Abee Dawood) no.(441).

And as for the one who didn't do it intentionally-and he is no other than the one who forgot or overslept-then he has another ruling, and that is that he prays the prayer whenever he remembers it, even during the time of the suns rising or setting; due to his (صلى الله عليه و سلم) statement:"Whoever forgets a prayer or oversleeps it; then he should pray whenever he remembers it, and there is no penance for it except that; for Allaah, the Exalted, says: «Establish the prayer in My rememberance.» [Ta Ha (14)]

It is reported by Muslim as well (2/142), and also al-Bukhaari, and it is cross-referenced in "as-Saheeh"as well (469).

So there are two matters: (1)catching the prayer, and (2)sin; and the first is what the first hadeeth was quoted to clarify, and none can cast conjecture, due to his being quiet about the second matter, that there is no sin on his head for delaying the prayer, No!; Rather he is a sinner no matter what; whether he catches the prayer or doesn't. The end of the matter is that he considered him as one who caught the prayer because of catching a rak'ah, and that he isn't one who caught the prayer if he didn't catch a rak'ah. So in the best case scenerio his prayer is acceptable accompanied by sin, and in the other scenerio his prayer is not acceptable while also being accompanied by sin, rather he is more deserving of it, as it is not hidden from the people of intellect.

The fourth: The meaning of his (صلى الله عليه و سلم) statement: "he should complete his prayer"; means: because he caught the prayer in its time and he prayed it in an acceptable fashion, then he is free of defficiency in his prayer, and if he does not catch a rak'ah then he should not complete the prayer, because it is not acceptable due to the end of the time for the prayer, so he is not free of defficiency.

And it is not hidden that his like-rather those more deserving of this than him-from those that don't catch anything from the prayer before the end of the time, have no prayer, nor freedom from defficiency. Meaning: if the one who didn't catch a rak'ah is not ordered with prayer; then the one who didn't catch anything is more deserving of not being ordered with it, and this is only from the category of chiding him and preventing him from losing the prayer, so the wise legislator has not made any penance for his like so that he will not return to losing it another time, with the understanding that he can just make it up after its time. No! There is no making up of the prayer for the one who does it intentionally; as this noble hadeeth has shown as well as the previous hadeeth of Anas: "there is no penance for it except that."

And from this, it is clear to anyone who has been given any knowledge or understanding of the religion, that the statement of some of the latter people that: "And if the one who over-sleeps or forgets the prayer-and they are excused-make it up after its time; then the one who left it on purpose is more deserving of this" because this is an erroneous qiyyaas. Rather it may be from the most false types of qiyyaas upon the face of the earth. Because it is from the category of making qiyyaas upon an opposite by its opposite, and it is completely false, since how is it possible that qiyyaas be made upon an un-excused by the case of the excused, and the one who did it intentionally, and the forgetful one?! And qiyaas upon the one, whom Allaah has not made a penance for, by the case of the one whom Allaah has made a penance for?! And the reason for this is nothing but carelessness regarding the meaning and the intent of this noble hadeeth. And Allaah, the Exalted, has granted us the ability to clarify it, and all praises and thanks are due to Allaah, the Exalted for granting success."

Then the Shaykh goes on to quote ibnul Qayyim and some of his arguements for this position. Of the most beneficial is his statement: "The second angle: is that the one excused due to over-sleeping or forgetfulness does not pray the prayer outside of its time, rather during the very time which Allaah has made for him, for the time regarding this one is whenever he wakes up or remembers; as he (صلى الله عليه و سلم) said: "Whoever forgets his prayer, then its time is when he remembers it"(al-Albaani said in

a footnote: I say: it is not established with this wording, in its isnaad is some weakness, even though its meaning is covered by the hadeeth of Anas which preceded.) It is reported by al-Bayhaqi and ad-Daaraqutni; so the time is two times: the preferred time, and the time of excuse, so the time for the one excused due to over-sleeping or forgetting is the time whenever he remembers it or wakes up for it; so this one does not pray the prayer except in its time, so how is qiyyaas made for him due to the one who prays it in other than its time intentionally transgressing?!"

The Shaykh also mentions another issue regarding the `Asr prayer in his "as-Saheehah". And it is praying two voluntary rak'ahs after `Asr. And due to its being a lost Sunnah, we will bring a large portion of the Shaykh's words for optimum benefit. May Allaah bless him and evelope him in mercy.

Hadeeth (2920):
On the authority of `A'ishah (رضي الله عنه) that the Prophet (صلى الله عليه و سلم) "Used to not leave off the two rak'ahs before Fajr and the two rak'ahs after `Asr."

Saheeh

Benefit:

There is this, and that which is reported from Ibn Abee Shaybah on the authority of a group from the salaf that they used to pray these two rak'ahs after `Asr. From them are: Abu Furdah bin Abee Musaa, Abu Sha'thaa, `Aamar bin Maymoon, Aswad bin Yazeed, and Abu Waa'il. He reports it with a saheeh isnaad from them, and from them are Muhammad bin al-Muntashr and Masrooq as has preceded.

And as for `Umar beating those who pray the two rak'ahs, then this is from his ijtihaad, which was to close the door to evil, as the two reports of al-Haafith, in al-Fat-h (2/65), allude to:
One of them is in Musannaf `Abdur Razzaaq (2/431-432), and Musnad Ahmad (4/155), and at-Tabaraani (5/260), and al-Haythami graded it hasan (2/223).

The other is on the authority of Imaam Ahmad (4/102) as well, and at-Tabaraani in al-Mu'jam al-Kabeer (2/58-59), and al-Awsat (8848 by his numbering).

And I found a third report which strengthens them, and it is the report of Israa'il on the authority of al-Miqdaad bin Shurayh on the authority of his father who said: "I asked `A'ishah about the prayer of the Messenger of Allaah (صلى الله عليه و سلم), How did he used to pray?"

[She said:] "He used to pray the noon prayer then he would pray two rak'ahs after it, then he would pray `Asr and pray two rak'ahs after that."

So I said: "But [`Umar] used to beat people for praying them and prohibit them from it?"

So she said: "'Umar used to pray them, and he knew that the Messenger of Allaah (صلى الله عليه و سلم) used to pray them, but your people, the people from the people of religion are a people of

trasngression, they pray Thuhr and then they pray what is between Thuhr and `Asr, and they prayer `Asr then they pray between `Asr and Maghrib, so `Umar used to beat them, and he has done well."

It is reported by Abul `Abbaas as-Sirraaj in his Musnad (132/1)

I say: Its chain is saheeh, and it is a strong witness for the two narrations previously alluded to. And it is a clear text that the prohibition from `Umar (رضي الله عنه) for the two rak'ahs was not for the two rak'ahs themselves, as many believe. Rather it was from fear of them praying after them, or their delaying them till the disliked time, and it is the reddening of the sun. And that is the time which is intended from the prohibition of prayer after `Asr which is authentically narrated int he hadeeths whose clarifications have preceeded under the two hadeeth previous hadeeths, numbers 200 and 314.

And what summarizes that which has preceded is that the two rak'ahs after `Asr are Sunnah if `Asr is prayed with them before the reddening of the sun, and `Umar's beating people for praying them is only due to his ijtihaad which some of the companions agreed with and others disagreed with it, and the most prevalent of them is the Mother of the Believers (رضي الله عنه), and for each group are those who agreed with them. So it is obligatory to return the issue ot the Sunnah, and it is established and authentic from the narration of the Mother of the Believers, without any proof to reject it except the generality which is sprecified by the hadeeth of `Ali and Anas whose numbers have been alluded to. And it is apparent that this is the madh-hab of ibn `Umar as well as al-Bukhaari narrates on his authority (no. 589) that he said:

"I pray as I saw my companions praying, I don't dislike that anyone pray night or day whatever he wills except that I do not allow the rising of the sun and its setting." And this is the madh-hab of Abu Ayyoob al-Ansaari as well, as `Abdur-Razzaaq narrates on his authority (2/433) with an authentic chain on the authority of ibn Taawoos on the authority of his father:

That Abu Ayyoob al-Ansaari used to pray the two rak'ahs after `Asr before the khilaafah of `Umar. Then when `Umar became khalifah I left them, then when he died I prayed them. So it was said to me: "What is this?" I said: "Indeed `Umar used to beat the people because of them." Ibn Taawoos said: "And my father would not leave them off."

And here it is necessary to remind the people of the Sunnah, who are strong in reviving the Sunnahs, and killing bid'ah that they pray these two rak'ahs when they pray `Asr in its legislated time, due to his (صلى الله عليه و سلم) saying: "Whoever initiates a good Sunnah in Islaam..."And with Allaah is the success."

And praying in the time when the sun is actually rising or setting also deserves some discussion:

On page 230 of volume 1 of (at-Ta'leeqaat ar-Radhiyyah `ala ar-Rawdhah an-Nadiyyah) Siddeeq Hasan Khaan quotes the words of Waliyyullaah ad-Dahlawi in (Hujjatullaah al-Baalighah):

" `Prayer is the best of affairs, so whoever can do much of it, then let him do so,' (see saheeh at-Targheeb (386)) except that he prohibited from five times: three of them are more stressed than the

other two and they are the three times when the sun rises until it is high, when it is straight above at noon, until it shifts, and when it begins to set until it sets, because they are the times of prayer for the Zorastrians. And as for the other two, than they are in his (صلى الله عليه و سلم) saying: `There is no prayer after morning until the sun has risen nor is there after `Asr until the sun sets' and for this reason the Prophet (صلى الله عليه و سلم) used to pray in them sometimes.

And an exception for the middle of the day has been reported for Jumu'ah.

And the permissablity (of prayer) in these three times in al-Masjid al-Haraam is derived from the hadeeth: "Oh Banee Abdul Manaaf! Whoever becomes in charge of the affairs of the people should not prevent anyone from making tawwaaf of this house or praying at any hour that he wishes from the day or night."

And due to this, the secret to this is that they (Jumu'ah and alMasjid al-Haraam) are the time and place for displaying the symbols of the religion, so they revoke the reason for prevention (and Shaykh `Ali Hasan says here: and it is looking similar to the Kuffaar) from prayer."

Also ash-Shaafi'i allowed praying voluntary prayers, for which there is a reason in the shari'ah, during the rising and the setting of the sun due to the following hadeeth:

Umm Salamah said: "I heard the Messenger of Allaah (صلى الله عليه و سلم) forbid from them (meaning the two raka'ahs after `Asr) then I saw him pray them. When he prayed them he had prayed `Asr, then he entered and I was with some women from Banee Haraam from the Ansaar and he prayed them, so I sent a female slave to him, and I said: stand by him and say to him: Umm Salamah says: Oh Messenger of Allaah I heard you forbid from these two raka'ahs and I see you praying them. And if he signals with his hand, then wait for him. So the slave girl did so, and he signaled with his hand, so she waited for him. Whenever he finished he said: `Oh Bint Abee Umayyah! You asked about the two raka'ahs after `Asr, I was approached by some people from `Abdul Qays because of their people entering Islaam, so they kept me busy from the two raka'ahs after Thuhr, and these were those.'"

And Al-Albaani mentions this hadeeth, under one of the discussions in "as-Saheehah" that he alluded to in the discussion above, and he uses it as a proof that the hadeeth, which says that praying after `Asr is only for the Prophet, (صلى الله عليه و سلم) is munkar. He then goes on to say that praying the missed prayers during the rising and setting of the sun is allowed and is the best opinion amongst the fuqahaa'.

And the final issue of importance is in regards to the ayah: "Gaurd the prayers, and the middle prayer, and stand before Allaah in humility." [Baqarah (238)]

Many have debated over which prayer is being referred to here. The answer to this is in the hadeeth of `Ali that he said the Messenger of Allaah (صلى الله عليه و سلم) said on the day of Ahzaab: "They made us tarry for the middle prayer, the `Asr prayer, may Allaah fill their houses and graves with fire." [Muslim (628-205-1/437)]

Insha Allaah the next article in this series will be about the times of Maghrib and `Ishaa'.

Footnotes

1. Pg. 778 Al-misbah ul-muneer

Times of as-Salah: Maghrib and Ishaa

By Salmaan Awan on June 11, 2004

بسم الله الرَّحمان الرَّحيم

In finishing the times for the five prayers being mentioned in this series, this article will cover the times for *Maghrib* and *'Ishaa'*.

We will begin with the related verses:

Allaah, the Exalted, said : "And establish the regular prayers at the two ends of the day and at the approaches of the night: because good deeds remove those that are evil, this is a reminder for the mindful." [Hud (114)]

In *Tafseer al-Qur'aan al-Adheem*, al-Haafidh ibn Katheer says about "and establish the regular prayers at the two ends of the day": "'Ali bin Talhah said on the authority of ibn 'Abbaas (meantioning this portion of the ayah) that he said: meaning: the morning and the sunset. (and this *hadeeth* is in Muslim) and al- *Hasan* and 'Abdur Rahmaan bin Zayd bin Aslam said similarly."

And he says about "the approaches of the night": "Ibn 'Abbaas and Mujaahid and al- *Hasan* and others said: meaning: the *'Ishaa'* prayer. And al- *Hasan* mentioned a narration from ibn al-Mubaarak from Mubaarak bin Fadhaalah (mentioning this part of the ayah) and said: meaning: *Maghrib* and *'Ishaa'*. And Allaah's Messenger (صلى الله عليه وسلم) said: "They are the approaching of the night: *Maghrib* and *'Ishaa'*." And Mujaahid, and Muhammad bin Ka'b, and Qataadah and adh-Dhahaak said similarly: it is the *Maghrib* prayer and the *'Ishaa'* prayer."

And He, the Exalted, said: "Establish the regular prayers, at the suns decline till the darkness of the night..." [al-Israa' (78)]

Ibn Katheer says about "at the suns decline till the darkness of the night": "And it is its becoming dark, and it is said: the setting of the sun, and from it is understood *Dhuhr*, *'Asr*, *Maghrib*, and *'Ishaa'*."

Furthemore, Allaah has provided us with more elaboration by the guidance of the last of the prophets, Muhammad (صلى الله عليه وسلم). So we will mention some of the beautiful *hadeeths* regarding this subject:

In the *hadeeth*, which we have been mentioning throughout this series, we have the following explanation: "Then he came to him at *Maghrib* and said: Stand and pray, so he prayed when the sun

had set...(on the following day) he came to him at *Maghrib* at the one time, not budging from it.” [al-Irwaa' (250)]

Also in the *hadeeth* of ‘Abdullaah bin ‘Amr (رضي الله عنه) we have: “And the time for the *Maghrib* prayer is as long as the *shafaq* does not set.” [It is reported by Muslim]

So from these *hadeeths* it is clear that *Maghrib* enters at the setting of the sun, and it ends upon the setting of the *shafaq* .

Before getting to the explanation of the *shafaq* we will mention some important matters regarding the entrance of the time for *Maghrib* :

It is from the *Sunnah* to hurry the *Adhaan* for *Maghrib* :

Abu Mahthoorah (رضي الله عنه) narrated that Allaah's Messenger (صلى الله عليه وسلم) said to me: “If you give the *Adhaan* for *Maghrib* , then give it quickly with the sun.” [no. 2245 of as- *Saheeh* ah and al-Albaani graded it *hasan*]

And we have mentioned in the first of these articles that the *Adhaan* is often given long after *Maghrib* comes in. Therefore many people break their fasts late and this is contrary to the *Sunnah* :

Al-Albaani says under *hadeeth* no. 631 of as- *Saheeh* ah:

Benefit:

“And maybe from the effects of this evil *hadeeth* (i.e. another weak *hadeeth* on the subject which the Shaykh quoted) is what most of the Muslims are upon today. For if they sit to break their fast in Ram *Adhaan* , none of them are known to stand from the meal except while approaching *‘Ishaa'* because of all of the distraction from the different types of food and drink and fruits and desserts! How couldn't it be the case when the *hadeeth* says: he is from the three who have no accountability for what they eat! So, due to this *hadeeth* , they have joined between the extravagance which is forbidden in the Book and the *Sunnah* , and between delaying the *Maghrib* prayer which is forbidden in his (صلى الله عليه وسلم) statement: “My Ummah will not cease to be upon good or upon the fitrah so long as they don't delay *Maghrib* until the appearance of the stars.” And al-Haakim said it was *saheeh* , and adh-Dhahabi agreed with him, and it is as they said because it has routes and witnesses which I have alluded to in *Saheeh Sunan Abee Dawood* (no. 444).

Yes, rushing to break the fast has also been reported in many *hadeeths* from them is his (صلى الله عليه وسلم) statement: “The people will not cease to be upon good as long as they hurry breaking fast.”. So acting upon the two *hadeeths* , in a way which does not necessitate negating one due to the other, is obligatory. And this is by rushing in breaking the fast upon small portions by which the hunger is eased then standing for prayer. Then, whoever wishes, may return to eating until he takes his need

from it. And something of this has been reported in the *Sunnah* of his actions as Anas said: “The Messenger of Allaah (صلى الله عليه وسلم) used to break his fast before praying upon fresh dates, and if there were no fresh dates then upon regular dates, and if there were no dates then, upon sips of water.” It is reported by Abu Dawood and at-Tirmidhi and he graded it *hasan* , and it is in *Saheeh Abee Dawood* (no. 2040 as well as what is before it). And it is agreed upon, and cross-referenced in *al-Irwaa'* (899).”

Furthermore it should be known that the Prophet (صلى الله عليه وسلم) prayed *Maghrib* early:

Raafi' bin Khadeej (رضي الله عنه) said: “We used to pray *Maghrib* with the Prophet (صلى الله عليه وسلم) and then one of us would finish and still see as far as the spot where one's arrow might reach when shot by a bow.” [Bukhaari and Muslim]

And despite hurrying to the prayer it is also a *Sunnah* to pray two raka'ats before the obligatory prayer:

‘Abdullaah bin Mughaffil al-Muzani (رضي الله عنه) said: Allaah's Messenger (صلى الله عليه وسلم) said:

“Pray two raka'ahs before *Maghrib* .” Then he said three times, “For whoever wishes,” fearing that the people would take it as a *Sunnah* .”

It should be noted that the word ‘ *Sunnah* ' did not carry the same connotation during the time of the Companions as it does for us and the scholars who came later. Rather al-Albaani uses this as a proof (under the *hadeeth* no.233 of as- *Saheeh* ah) due to the fact that the order of the Prophet (صلى الله عليه وسلم) implies an obligation until there is a proof which shows other than that.

In a similar *hadeeth,* Anas bin Maalik narrated that Allaah's Messenger (صلى الله عليه وسلم) said: “We would pray at the time of Allaah's Messenger (صلى الله عليه وسلم) two raka'ahs before the *Maghrib* prayer,” [Muslim] and al-Albaani mentions in no. 234 of as- *Saheeh* ah that the time between the *Adhaan* and the *Iqaamah* was short. And beneath the *hadeeth* he mentions a *hadeeth* of ibn ‘Umar in which he said: “We used to say that the doors of the heavens upon upon every *Adhaan* .”

And as for praying between *Maghrib* and *‘Ishaa'* , then there has come no explicit statements from the Prophet (صلى الله عليه وسلم) to restrict the number, although he was known to pray after *Maghrib* .

Now we will discuss how to determine the end of *Maghrib* , which is the beginning of the time of *‘Ishaa'* , and the meaning of the *shafaq* (the horizon):

On page 25 of volume 2 of *al-Mughni*, ibn Qudaamah says:

"There is no difference of opinion that the entering of the time *'Ishaa'* is the setting of the *shafaq*, but they only differed over what the *shafaq* is. So the *madh-hab* of our Imaam (Imaam Ahmad) (رضي الله عنه) is that the *shafaq* by which the time of *Maghrib* ends, and the time of *'Ishaa'* enters, is the red one."

And on page 27 he said:

"And the first *shafaq* is the red one. And the Prophet (صلى الله عليه وسلم) said: "the time of *Maghrib* is so long as the fawr of the *shafaq* does not set" as was reported by Abu Dawood and it is reported: "Thawr of the *shafaq*". And the *fawr* of the *shafaq* is: its flaring up and spreading out. And its *thawr* is: flaring up and its redness, and this only fits the red one."

So the *shafaq*, whose setting ends the time of *Maghrib*, is the redness of the horizon and it is not the white horizon as is explained by ibnul 'Arabi in 'Aaradhah al-Ahwadhi" page 223 of the third volume:

"And some of the people of knowledge have said: the *shafaq* is two *shafaq* s just like *Fajr* is two *Fajr* s. So the first is the red *shafaq*, and when the redness leaves then the *'Ishaa'* prayers becomes permissible. And the second is the white one, and prayer is allowed after its setting, as the end of the prayer is the middle of the night. And with me, when the redness goes away, there remains an outspread whiteness for a while afterwards. It lasts until about the fifth of the night or a third of it, and that is judged by the setting of the moon of the third day of the month. And upon that this whiteness goes away without leaving a trace."

And he goes on to say:

"It is narrated that the Prophet (صلى الله عليه وسلم) prayed *'Ishaa'* the first day when the *shafaq* set, and he prayed it on the second day after a third of the night. So if the *shafaq* was the whiteness then this *hadeeth* would not be *saheeh* because the whiteness stays until the third of the night!"

So it is clear that of the two *shafaq* s the one for which the time is based upon is the red one. However there is some confusion regarding the actual meaning of its redness.

However, since the *shafaq* of *'Ishaa'* is likened to the *shafaq* of *Fajr* in the above quote, and since it is the exact same occurrence, only for the west horizon instead of the east, then what al-Albaani mentioned about the redness of *Fajr* (i.e. Sometimes its red or a color mixed with red) applies here as well. And what aids this is what is mentioned in *Lisaan al-'Arab* under ' *haa meem raa'*:

“Regarding this is ‘I was sent to the red and the black' meaning: the non-Arabs and the Arabs because most of the colors of the non-Arabs are red and white and the colors of the Arabs are brown and tan. And it is said that he meant the jinn and mankind. And it is said that he meant by red, the white ones absolutely. Because the Arabs say that a woman is red, meaning white. And it was said to Tha'lab: ‘Why did he specify the red instead of the white?' So he said: ‘Because the Arabs don't say that a man is white due to the whiteness of his color, but rather the white one with them is the clean one pure of spots, so when they mean those white of color they say red.' And there is something wrong with this statement because they have used white for the colors of people and other than them.”

So from this we know that the time for *‘Ishaa'* begins from the time which the redness of the horizon disappears. Now we will see when the time for *‘Ishaa'* really ends:

In the *hadeeth* , in which the Prophet (صلى الله عليه وسلم) was led in prayer by Jibreel (صلى الله عليه وسلم), it is mentioned:“Then he came to him at *‘Ishaa'* and said: ‘Stand and pray' so he prayed *‘Ishaa'* when the *shafaq* had set...(on the next day) he came to him at *‘Ishaa'* when the half of the night had passed, or he said a third of the night, and he prayed *‘Ishaa'* ...”

Two times have come: after a third of the night, and after half of the night. And they are not contradictory because even though the time is between the setting of the *shafaq* and the passing of a third of the night, it is not negated that the time could be broader than that and therefore extend to the middle of the night.

However, the time must be cut off at the middle of the night and not be extended to *Fajr* as some of the scholars have claimed:

On page 140 of *Tamaam al-Minnah* Al-Albaani quotes As-Sayyid Saabiq as saying in *Fiqh us-Sunnah* :

“And as for the time of permissibility and that of necessity (meaning: for the *‘Ishaa'* prayer) then it goes till *Fajr* ; because of the *hadeeth* of Abu Qataadah that he said: Allaah's Messenger (صلى الله عليه وسلم) said: “Indeed there is no short-coming due to sleep, and short-coming is only upon the one who does not pray until the time for the next prayer enters.” It is reported by Muslim.

So the *hadeeth* proves that the time for every prayer goes until the entrance of the time for the next prayer except for the *Fajr* prayer; because it does not go until *Dhuhr* , because the scholars have agreed that its time ends with the rising of the sun.”

Al-Albaani says after this:

“I say: the author has followed ash-Shawkaani and others in this establishment of evidence by using

this *hadeeth* , and there is no proof in it for they opinion they hold, because there is no clarification for the times of the prayer, nor is that its context. Rather it is only to clarify the sin of the one who prolongs the prayer such that he intentionally delays it passed its time in general, whether if what is after that is another prayer like *‘Asr* and *Maghrib* , or not, like *Fajr* and *Dhuhr* . And what proves this is the fact that the *hadeeth* came regarding the *Fajr* prayer whenever he (صلى الله عليه وسلم) missed it along with his companions while they were sleeping during one of their travels: “Do you not have an example in me?” then he mentioned the *hadeeth* . This is how it is in *Saheeh Muslim* and others. So if the meaning of the *hadeeth* were as they viewed it, a proof for prolonging the time of every prayer till the entrance of the next, then this would be a clear text to prolong the time of *Fajr* till the time of *Dhuhr* . And they do not say this. And for this reason they have to make the *Fajr* prayer an exception to this, and this exception, due to what we clarified regarding the reason for this *hadeeth* , comes back to nullify it, because it has come specifically for the *Fajr* prayer. So how can it be excepted?! So the truth is that the *hadeeth* was not mentioned to limit, rather it was to admonish intentionally delaying the prayer from its time in general. And for this reason ibn Hazm said in *al-Muhallaa* (3/178) in response to their previously mentioned way of laying evidence:

“This does not prove what they said at all, and they are in agreement with us that the time of the *Fajr* prayer does not go until the time of *Dhuhr* , so it is correct that this narration does not prove the prolonging of the time for each prayer till the time of the one after it. Rather it is only about the sin of the one who delays the prayer until a time other than it, whether the end of its time goes to the beginning of the second or if it doesn't. And it is about this person's not falling short, but rather he is forgiven due to this narration. And its clarification has come in the rest of the narrations, which contain proofs regarding the departure of the time for each prayer. And necessity provides that whoever transgresses, in any action, the time which Allaah, the Exalted, has prescribed for that action, then he has transgressed a limit of Allaah. And the Exalted said: “And whoever transgresses the limits of Allaah then they are the criminals.”

And since it is established that the *hadeeth* has no proof in it for prolonging the time of *‘Ishaa'* until *Fajr* , then it necessitates returning to the other *hadeeths* which are clear in limiting the time of *‘Ishaa'* like his (صلى الله عليه وسلم) statement: “And the time of the *‘Ishaa'* prayer is until the middle (i.e. the first) half of the night...” It is reported by Muslim and others. And it has come in the book in complete form previously. And it is aided by what ‘Umar bin al-Khattaab wrote to Abu Musa al-Asha'ri: “...and pray *‘Ishaa'* in what is between you and the third of the night, and if you delay it, then till the middle of the night, and do not be of the careless ones.” It was reported by Maalik and at-Tahaawi and ibn Hazm, and its *sanad* is *saheeh* .

So this *hadeeth* is a clear proof that the time for *‘Ishaa'* only goes to the middle of the night, and that is the truth. And for this reason ash-Shawkaani chose this in *ad-Durar al-Bahiyyah* as he said: “...And the end of the time for the *‘Ishaa'* prayer is the middle of the night,” and he is followed by Siddeeq

Hasan Khaan in his explanation (1/69-70), and there has been reported as opinion of Maalik as is in *Bidaayah al-Mujtahid*, and it is the chosen opinion of a group from the Shaafi'is like Abu Sa'eed al-Istakhri and others. See *al-Majmoo'* (3/40).

Benefit: the night ends with the rising of the true *Fajr* as is the *madh-hab* of most of the scholars, as in is the previously mentioned reference."

This is the end of his words, may Allaah envelope him in mercy.

And his explanation was quite clear, but there remains the explanation of how to calculate the middle of the night:

In ibn 'Uthaymeen's *ash-Sharh al-Mumti'* (p. 110, vol. 1) he says:

"And in the legislation, then it is apparent that the night ends with the rising of *Fajr*, and due to this we say: the night which is split in half, in order to know the time for the *'Ishaa'* prayer, is from the setting of the sun till the rise of *Fajr*. So half of what is between them is the end of the time. After the middle of the night is not the time of the obligatory prayer, but rather it is the time for voluntary prayer and *tahhajjud*."

So *'Ishaa'* can be prayed all the way till the middle of the night and in fact this is the best time:

'A'ishah (رضي الله عنه) said: the Prophet (صلى الله عليه وسلم) waited till it was dark one night until a big portion of the night had passed, and until the people of the *masjid* had slept, then he exited and prayed. Then he said: "This is its time if it were not a burden upon my Ummah." [Muslim]

So this is a proof that it is the best time though it should be prayed early for the convenience of the people:

From Jaabir (رضي الله عنه) that he said: "And *'Ishaa'*, is like this some and like that some, if he saw them gathered he would hurry it, and if he saw that they were slow (in coming) he would delay." [Bukhaari and Muslim]

Finally one last point of benefit should be mentioned:

It is disliked to sleep before the *'Ishaa'* prayer and hold conversations after it:

It is from Abu Barazah (رضي الله عنه) that Allaah's Messenger (صلى الله عليه وسلم) used to dislike sleeping before *'Ishaa'* and to hold conversations after it. [Bukhaari and Muslim]

And it should be noted that there have come *hadeeths* that show that the Companions did sleep before

'Ishaa' (like the one quoted above from 'A'ishah) and that the Prophet (صلى الله عليه وسلم) did have conversations after *'Ishaa'* So these show that these things are merely disliked. And it could be inferred that they are disliked because sleeping before *'Ishaa'* may cause one to miss it and having conversations after it may cause one to miss *Fajr* . And Allaah Knows Best.

This concludes the times of the five prayers.

May peace, blessings, and the choicest salutations be bestowed upon the Prophet.

And all thanks and praises are due to Allaah, by whose blessings good deeds are completed.